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TRUTH

The PSYCHIC OBSERVER

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Spiritualism Recognized As A Science

Foundation Firm After 45 Years of Psychic Research

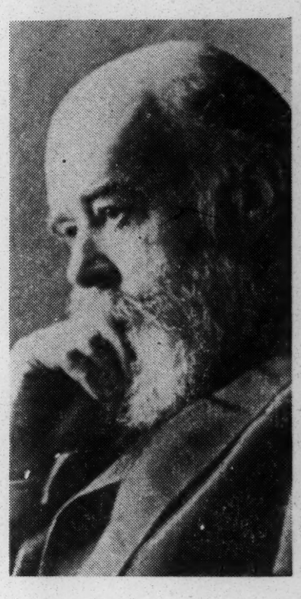
At first glance, the heading of this article may startle the dyed-in-the-wool skeptics and religious fanatics who believe personal conscious survival and spirit communication have not been scientifically proven. To assure those deluded souls as well as the thousands who are commencing to delve into the study of Psychic Science and Spiritualism, *Sir Oliver Lodge's* brilliant article covers the entire case.

Over twenty years ago, this article appeared in an encyclopedia *The Outline of Science*, edited by *Professor J. Arthur Thomson*. It was published by George Newnes, Ltd., Southampton St., Strand W.C.2, London, England. Although published in England, American newspapers reviewed this encyclopedia (2 volumes) and many favorable comments are a matter of record. The New York Herald called it: *A monumental achievement . . . an epoch-making performance of incalculable value.* The New York Times said: *Thomson is without doubt the most capable compiler of scientific literature in the world.*

So as not to confuse the reader, this article written by Lodge, was edited by Thomson and is Chapter I, in Volume I of *The Outline of Science* and in the encyclopedia, Chapter I bears a heading PSYCHIC SCIENCE—the article being attributed to SIR OLIVER LODGE.

This explanation is necessary in view of the fact that during the past hundred years, few articles have appeared in print from sources such as this. The only bits of propaganda, favorable to the subject, have been released through Spiritualist and Psychic Journals. These periodicals endorsed the truths of Spiritualism and printed the proof; the psychic research societies published their evidence, if and when they found it but in many cases their statements were the subject of much controversy . . . but here below is an article that can be shown, even to the material scientist, and he dare not challenge the authenticity of its content. He may not believe it but he cannot contradict. *The record stands — now read it!*

He Presents the Facts



Psychic Observer

Sir Oliver Lodge

He was President of the Society for Psychical Research, 1901, 1902, 1903. In addition to over 300 articles written for the Journal of the S.P.R., he is the author of 33 books on the subject of Psychic Science. The book, RAYMOND or "Life After Death," has been most widely read. *(For Lodge books, see Page 7)*

PSYCHIC SCIENCE

A Plain Story—Simply Told

by

Sir Oliver Lodge

In the evolution of humanity, we trace, first, the gradual emergence of the organic from the inorganic, the utilization of highly complex chemical compounds for the formation and purpose of life, and then the gradual rise of living things in the scale of existence, until at a certain stage the rudiments of mind and consciousness begin to make their appearance.

At some unknown time after this, must have arisen the power of choice and knowledge of good and evil, which may be regarded as the most definitely human characteristic. Then humanity, too, went on rising in the scale, until it blossomed and bore fruit in the creation of *Art*, the discoveries of *Science* and in works of genius.

Nor is development likely to stop there. Hitherto we have known life and mind as utilizing the properties of matter, but some of us are beginning to suspect that these psychical entities are able to utilize the properties of the *ether* too—that intangible and elusive medium which fills all space; and if that turns out to be so, we know that this vehicle or medium is much more perfect, less obstructive, and more likely to be permanent, than any form of ordinary matter can be.

For in such a medium as *ether*, there is no wearing out, no decay, no waste, or dissipation of energy, such as are inevitable when work is done by ponderable and molecularly constituted matter —that matter about which chemists and natural philosophers have ascertained so many and such fascinating qualities.

Terrestrial Development

Psychicists, chemists, and biologists have arrived at a point in the analysis of matter which opens up a vista or apparently illimitable scope. Our existing scientific knowledge places *no ban on supernormal phenomena;* rather; it suggests the probability of discoveries in quite novel directions.

Any possible utilization of the *ether*, however, by discarnate intelligence must be left as a problem for the future. What appears to be certain is that life and mind require for their manifestation and terrestrial development some form of "*material*" in the broadest sense, and that there is certainly an interaction between mind and earthly matter.

Statement of the Position

The two branches of knowledge, the study of *mind* and the study of *matter*, have usually been dealt with separately; and the facts have been scrutinized by different investigators—the *psychologists* and the *physicists*.

The time is coming when the study of these two apparently separate entities must be combined; for it has always been a puzzle how there can be any relation or interaction between two such apparently diverse things as matter and mind.

Science of Psychology

The normal facts of their interaction are so familiar that it needs an effort to pick them out with due discrimination, and to present the outstanding problems in all its clearness. A philosopher is aware of the difficulty; and most systems of philosophy have been attempts to solve the mystery and formulate the principles underlying the universe as a whole.

But by science *in its narrow sense* such unification has not as yet been attempted. Physical science deals mainly with matter, and so far as it touches on mind, it assumes that mind acts, in connection with, or in relation to, or as a development of, matter.

The science of psychology, on the other hand, aims at treating of all the normal processes and inter-relations of mind, and describes its use of the organs of the body, both for receiving and transmitting impressions, without attempting, or at least without succeeding, in explaining the transition from mechanical vibration to sensation and emotion, or vice versa.

But there are certain asserted facts, now receiving growing attention, which on the surface suggest that mind may possibly exist apart from matter; that, though its manifestations may be, its activities are not, wholly limited to material organs; that mind and matter are in fact not inseparable and that perhaps matter may be replaced by an etherial vehicle, which would elude our present senses.

Object of Psychic Science

There may be some doubt as to what these asserted facts precisely are; but, in so far as they represent reality, it becomes necessary to examine their validity and relevancy, to determine whether the suspicion of independent action is justified, and generally to seek to evolve a theory of mental activities beyond those known and familiar.

In this way, investigators may hope to ascertain whether the facts do not really establish an independent and persistent existence for mind apart from its temporary bodily mechanism. So we may summarize and say that to ascertian the real nature of the connection between mind and matter, and the possibilities which underlie their connection—whether those possibilities are generally recognized or not, and even if they lead us into strange and unusual regions of inquiry—is the object of Psychic Science.

Psychical Research

The facts that need to be examined have been known to groups of people here and there from the earliest times, but only of late years — *say three-quarters of a century at most*—have they been taken seriously by more than one or two individuals, and critically and responsibly and corporately examined, without prejudice and without superstition.

Much had been done previously in the observation and collection of facts, but in 1882 a new Society was founded in London for their special study, along lines as far as possible similar to those which had conduced to the astonishing progress of physical science. And with the birth of this Society (*the Society for Psychical Research or S. P. R.*) Psychic Science may be said to have entered upon a more stable career.

The Society has published thirty-two volumes of PROCEEDINGS and twenty of its JOURNAL; amongst its presidents and honorary members there are illustrious names: *Sir A. J. Balfour*, the President in 1893, at the end of his address quite truly implied that the Society had al-

(Continued on Page 4, Col. 1-2)

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What Is This Thing "Spirituality?"

There can be no spirituality, unless the soul manifests that quality in its activity, in its life . . . even through its very body.

Real spirituality, manifesting through a physical body, must transform it . . . it could not be otherwise.

By
BROWN LANDONE

[This was Landone's last article — written several days before his passing.—Ed.]

I lecture *Gord* and *Walt*—on divinity and mentality and psychicality and vitality and physicality and materiality, all because of the score of questions they hurled at me one night.

And what is a figment of imagination; what is *seeing things*, et cetera—a dozen more questions, they asked.

To all those who may not have read previous articles of mine, both Gord and Walter are boys who were killed in Battle in France, many months ago.

No, I am not writing these articles to give you any proof of anyone. I am writing them only, that we may get a truer vision of divinity and its manifestation in the stars of universes, and in man here on earth.

Do YOU Differ?

That night—or rather very early morning — 3 o'clock as I was working at my desk—I *felt* something in the quiet of my study, and looked up and there stood *Gord*.

He was not alone — his hand was on the shoulder of another young fellow, *Walter*.

Remember, I'm not writing this to prove anything to you. I'm writing only of what I have experienced; and be certain there are many whose opinions differ from mine.

For example — I asked one young friend who knew Gord—*Now what would you think of me, if I told you that Gord had appeared to me, right here in this study?*

He was frank—looked at me—and said, *Well, I'd say you were a little daffy, or that your imagination has been playing tricks with your mind.*

I asked another young fellow—returned from two years' almost continuous service in combat — "What would *you* think of me, if I told you I had seen and talked with Gord?" He replied, "I'd believe you, for I've seen several of my buddies helping us in battle—days after their bodies had been blown to bits."

Figments of Imagination

The third young man, to whom I put the same question, said, "Well, to be honest, I'd think you were mentally unbalanced at the time, if you believed that Gord really *did* appear to you."

Hence, from my recital of these three viewpoints; you'll understand I have no desire at all to *try* to prove anything to you or to any of the millions of people who may accept or question the appearances of Gord; or of Walter or any soul.

Supposing these appearances are figments of my *imagination*. What is my imagination? It is the highest functioning of the human mind. And if I imagine anything. there must be something that awakens and gives form to that imagination.

And if there's something that gives *form* to imagination, then there's something *back* of the imagination. And that which is back of all things is more real and eternal than any manifestation of any thing or person.

Healing Misunderstood

Now let's get back to the questions which *Gord* and *Walter* hurled at me in rapid succession soon after they were seated, that early morn. Each lighted a cigarette, and Gord opened the discussion.

"I want to know, I want to get things clear. I've been winging my way here and there listening to this person's talk ,that person's talk — listening even to their thoughts. The one thing that impresses me most is the confusion, the differences, the contradiction.

"I heard one minister say in a sermon that a certain fellow could not be very spiritual because he was altogether too physical. Then I heard my mother say in speaking of our neighbor Mrs. K. that it was very sad that Mrs. K had been confined to her bed for years because she was such a very spiritual woman; that if she had her health she could do so very much good in the world.

"And it made me wonder why Mrs. K was not healthy if she were spiritual. If she's spiritual then certainly she must be manifesting a very high power of God and if it's a high power of God it ought to heal her—make her well."

Metaphysicians Criticize

Then Walter said, "And why, BL, are there so many differences? I heard a Christian Scientist tell a patient that a psychologist was a soul in error. Which as near as I could understand was a soul impelled by the devil.

"I've heard metaphysicians very severely criticize all Spiritualists. I've listened in to ministers and preachers who've actually damned Spiritualists as of the devil.

"And everyone seems to condemn material things and materiality and yet they are everlastingly using material things and everlastingly seeking more material things."

Then *Gord* broke in, "Yes, and Mrs. B, another friend of mother's insists that she's psychic. And Mrs. K, whom mother thinks is so spiritual thinks that Mrs. B is a little unbalanced. Yet Mrs. K has just about the same impressions come to her as those that come to Mrs. B.

No Spiritual Existence?

"And why do so many sturdy materialists shrug their shoulders and sneer when it's mentioned that such souls as ourselves can continue to exist? Why do they think that there's no spiritual existence when they're living in the very midst of material which in itself is a manifestation of spirit and of nothing else."

It was such questions and a score of others that made me give the little talk I'm repeating here.

"You are souls, *Gord* and *Walter*, and you manifest. At one time you manifested on earth, through—what we call—a physical body.

"There are millions of other people on earth now manifesting in physical bodies, but the souls—the entities—of those individuals must come from something. They are not made up out of nothing, except that it is created by God in his own image and likeness.

Basic Truths

"Of course, those words *image* and *likeness* confuse us often because they're not true translations of the real text of the first chapter of Genesis.

"The words of the original text actually mean created by God's activity in his own activity to manifest his own activity.

"That I think gives the greatest, most illuminating truth ever written. If we stop thinking of images and likenesses as though they were angels or sculptured forms and think of man made in the activity of God to manifest an activity like that of God, then we'd have something very sane as well as illuminating on which to base all our thoughts.

"We must then first accept the basic truth that everything is created from divinity and that divinity is the supreme energy, the supreme consciousness, the supreme spirit — or whatever you wish to call it—of the entire universe.

Quality of the Soul

"That spirit since it is an activity must manifest. It manifests as divinity; it manifests as spirituality; it manifests as mentality; it manifests as vitality, as physicality and even as materiality, because every chemist and physicist now knows that there's nothing at all to matter except space and infinite energy.

"A recent new great discovery by our scientists on how to free atomic energy and the terrific force of such released energy is but one more proof that matter itself is not a dead thing or a solid thing, but merely another form of energy.

"All these differences of opinion are due to the fact that each one who expresses an opinion or a conviction is expressing only what he sees at one point along what we may call the path of infinite divinity manifesting as man, or as what we call matter on earth.

"Let us think of it as a ray of God, as a soul beam of God — shining out from God. He gives us divinity and perhaps if we can agree on terms its highest manifestation is that which we call spirituality.

"But there can be no spirituality unless the soul manifests that quality in its activity, in its life—even through its very body.

"And hence, I agree that Mrs. K can not be as spiritual as your mother thinks she is, Gord. Otherwise she would be well. Real spirituality — power of God — manifesting through a physical body must transform it—it could not be otherwise. Of course, there can be ideas about spirituality, but ideas about a thing are very different than the real thing itself.

"Then perhaps a little further along the path of manifestation there is recognition of consciousness—that means mentality or intellectuality—any other terms you wish to use.

Terminology Differs

"When manifestation at this point proceeds a little so that physical things do not bar its activity quite so much then it's what we call psychic. It goes beyond the physical—even becomes the metaphysical.

"A little further along the path of manifestation when it gives life and power to that which is manifesting, we call the same ray of energy from God, vitality.

"When it begins to manifest as something we can touch and feel and see without physical senses then we say it has entered the state of physicality.

"And if still further it seems to have conscious life we then say it has entered a state of materiality.

"I know some of these terms may be new to you—particularly to you, Walter, because you've not thought along these lines quite so much as Gord. But one thing we can do now that will help to clarify things in the minds of both of you more than anything else is to recognize that it's only terms which create thoughts of differences.

"Man has not clarified his mind enough so that he can as yet agree with others as to terms. The one thing that's most important is to recognize that all these differences are due to the limited viewpoint of the person who expresses an opinion or conviction, and also to the prejudice and the opposition of people of one group viewing things at one point of the path — opposing and criticizing and failing to understand the viewpoint of other people viewing the same thing from another standpoint.

Improper Vision

"Let us note this difference. Take a washtub, get out on my lawn, put that washtub over your head. Why, it seems so big it shuts out practically all of your view of the sky.

"Then imagine flying high in the sky in an airplane and looking down at that washtub. It is so tiny it's of no importance at all. It does not shut out even a millionth part of your view of the sky or of the earth.

"The viewpoint over which people differ—that has much to do not only with friction and personal life, but also in creating wars."

"Well, then," said *Walter*, "As you understand it, BL, a physical healing that seems to be a miracle is nothing more than an increased manifestation of spirit flowing in and through the physical structure of the person healed."

There Are No Miracles

"Yes, young man, that's right. And it makes no difference at all what names you give to the power that works the miracle. It is the power itself that's important.

"I'll tell you now for instance. of a case of which I've learned lately—a miracle wrought within 100 miles of my own home—which I have checked and double-checked.

"It's the case of a young boy who was eleven years old five years ago. Almost instantly one day he became terribly ill—excruciating pains in the head. Later he was taken to a hospital; his eyes went blind, he suffered agonizing pain.

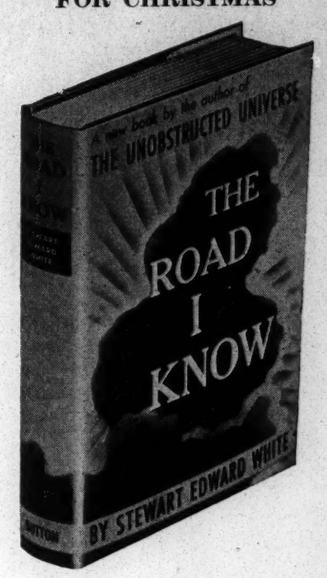
"Physicians and specialists examined him. There was certainty of a tumor of the brain—a tumor so large that not one of the great surgeons dared to operate. And this was not theoretical diagnoses at all, every means of science was used—the electro-encephalograph was used and revealed exactly how large the tumor of the brain was.

"The boy continued to get worse. At 11 o'clock one morning three of the specialists informed the mother that the boy could not live until midnight.

"Now what worked the miracle of healing? The boy and his mother—the entire family—were members of the orthodox Greek church. They had faith in prayer and in ikons and the mother brought an ikon of a saint to the

(Continued on Page 3, Col. 1)

FOR CHRISTMAS



This book "The Road I Know" by Stewart Edward White sells for $2.75 *(Dale News, Inc., Lily Dale, N. Y.). It is a remarkable story of BETTY, the psychic who, after her death, dictated a factual report proving there was no dispersal of personality in her passing to the spirit world. It is a book that will bring comfort and assurance to all those who seek to know more about spiritual enlightenment and how to attain it.*

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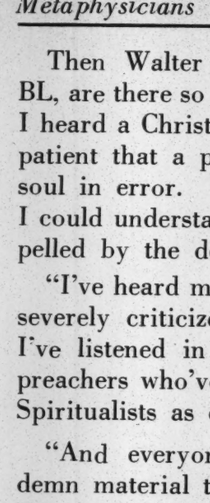
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(P-177)

MINISTRY OF THE SPIRIT

Life here is an opportunity to prepare ourselves for that privileged existence in the world of spirit — where we may in turn minister to the needs of our fellow-man.

By ERNEST OATEN

ONE of the salient characteristics of all the world's great religions is a fixed and abiding conviction of the existence of angels who guide and direct in some degree the course of human conduct. Whatever man's conception may have been concerning the nature of the spiritual life, men have clung tenaciously to the conviction that God employs messengers as links between Himself and His humanity.

Sentiment has probably played a large part in this belief. It is "*nice*" to think that in times of stress or difficulty or temptation, and particularly in hours of sickness and sorrow, we are not left alone, but that benevolent powers are available in our hours of need.

What Is Sabeanism?

It gives too, a sense of added importance to us as individuals, enabling us to feel that we are of some value in the scheme of things. Many a pious soul, steeped in the waters of bereavement, or apparent hopelessness, has been buoyed up and encouraged by renewed hope as the result of such conviction: and been able to look through the mists of present sorrow to the coming sunshine by that hope which "*springs eternal in the human breast.*"

So we have the dual picture of the personified principles of good and evil competing for the soul of man. The origin of these ideas is lost in the mists of the past. *Sabeanism*, embodying the constant opposition of the Zodiacal signs of summer and winter: the appearance of Ghosts (discarnate human entities), sometimes for benevolent and at others for vengeful purposes: inspiration and seership lifting a corner of the veil.

These have all played a part in molding human beliefs and building up such ideas: whilst the degree of ignorance and superstition which prevailed in any given age or nation determined the measure in which truths became exaggerated to the point of absurdity.

Just as Deity has been pictured as a huge human being enthroned in reflected earthly splendor, so the powers of evil have been visualized as a vicious animal "*seeking whom he may devour.*"

The *Radiant One* attended by shining courtiers who delight to do His will by ministering to humanity: the *Evil One* by legions of leering imps bent on defeating His objects.

What Confucius Said:

To supplicate the one and resist the other have been amongst the desires of men in all past ages; and in the corrupt and horrid middle ages interested parties have not been slow to foster such ideas in order to maintain their influence.

It will probably be found, as *Confuscius* said, that the truth will be found in the middle path between two extremes. Modern research is enabling us to apply analytical methods to the ministry of angels.

The opening of the gates of communication between two worlds is establishing the basic fact that humanity is companioned on the road of life by the denizens of another realm of being. We have found that just as we humans share this world with other forms of life (*flora* and *fauna*), who minister in many ways to our well being—many of them quite oblivious of our existence: so we share the universe with other forms of life of which we have been unaware.

The "Life Cycle"

There is no more reason why this physical realm should be the only habitable part of the cosmos than that we as a human family should be the sole occupants of this planet.

The blood corpuscle in my veins is a living creature having a "*life cycle*" of its own. My health and well-being depend upon his efficiency yet he knows me not, and I was unaware of his existence until the microscope revealed him.

We are mutually dependent on each other. In caring for my body, I care for him. The death of my body cuts short his career, whilst if he fails in his duty my body becomes diseased.

So it may well be with us. What forms of life may exist just beyond the range of our limited perceptions — who knows? Spiritualism at least has given us real and tangible evidence of the ministry of being dwelling in a neighboring sphere of existence: not perhaps the great ones of the *Eternal Presence.*

Eternal Presence

Better by far, I think, are the sweet ministrations of those who have passed along the road we tread—who know its trails and sorrows; its temptations and disappointments: its losses and its gains: aye! and its victories, joys and triumphs. Their human sympathy is born of experience such as ours. They know life as we do for they have passed this way.

The best comrade in arms is an old campaigner. The best comforter in bereavement, he who has loved and lost: a handgrip from him is worth a dictionary of words from one whose eyes have never been dimmed by tears.

I may be told that those spirits who minister to us are frail and imperfect human beings. I agree, I would have it so, for it is based on natural law and human sympathy. They are our big brothers, who are a stage before us on an eternal journey.

It was a wise *Providence* which ordained that our human needs should be ministered to by those who have not grown beyond understanding us. The ministry of those who speak the language of human suffering and frailty has a power of intimate appeal which that of the 'superior person' can never have.

Wise Providence

Speaking for myself, I can only say that amongst the vast hosts who people the spiritual worlds there are two whom I have loved—who loved me. Who with tender care directed my first steps on earth, taught my childish lips to form the first words of infantile prattle.

Who in life stimulated my ambitions, warned against danger, sympathised in my sorrows, and enthused over my successes.

Just a man and a woman—with some failings and many virtues and abilities. They guided me not unwisely when they were on earth, and when I needed protective care and sympathetic guidance in the hubbub of every day life. *My parents!*

Serving Humanity

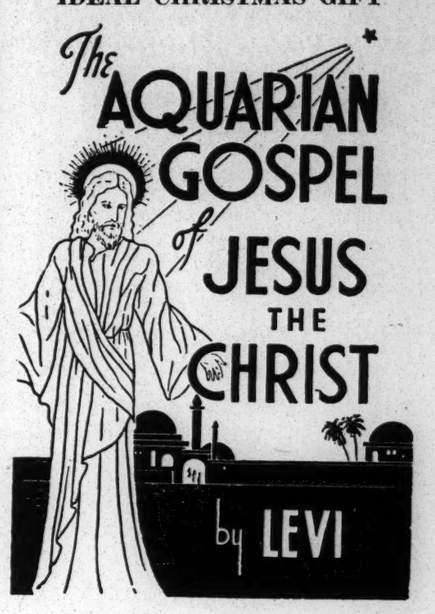
In the quietude of my home, I often see their faces, hear their voices, note their smiles. I would rather have the consciousness of their loving presence than that of a legion of unknown archangels. They know: they understand; and that means everything.

And if that ministry is incumbent upon those who have passed the veil, then someday I too may be called upon to fulfill that loving task to others. It will some day be part of our life's mission to love and shelter, to guard and guide those who shall follow the road we have trade.

Life here is an opportunity to prepare ourselves for such a privileged existence—to be the angel of God, ministering to the needs of our fellows. Thus we may become servants of — nay, *co-operators with—God, in the service of His humanity.*

"The Two Worlds"

IDEAL CHRISTMAS GIFT



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Spirituality What Is It?

(Continued from Page 2, Col. 5)

boy, who was in a semi-stupor but muttering disconnected words of sentences. The boy held the ikon to his breast."

"I am compelled to skip many phases of this, but the boy saw and talked with what he felt certain was the spirit of *St. Michael.* And *St. Michael* promised him that he would be healed in the morning, and he was healed.

"The boy did not die before midnight nor even after midnight. In the morning when the father and mother went into the city for breakfast an uncle sat by the bedside, and at 8:30 the boy was so happy—so well he began turning handsprings on his bed, which made the uncle think he was going into convulsions.

Instantaneous Rearrangement

"But the boy was actually healed. The diagnosis—not even the electro-encephalograph — was able to find a trace of the tumor. It had disappeared entirely and the boy has been a normal healthy boy ever since. I know him well. I have visited in his home and he has visited in my home.

"And what happened? Spirit rearranged matter—as we call it—the matter of the brain. It did it almost instantly in this case. It would not make any difference whether it had been done by a mental treatment; by a surgical operation; by a prayer of faith; by clerical treatment; by laying on of hands; or by a Christian Science declaration that the tumor did not exist—all would have done exactly the same thing if spirit of each had been clear enough. powerful enough to reform the materiality—or what we call the materiality — of the young boy's brain.

Essence of Divinity

"Now, both of you fellows, please—build on a firm foundation. Think of a great templed building with a broad strong base, built out of things that you call material.

"And above that think of the physicality of life — other great blocks of structure above that vitality—and above that all that is called manifestations of a psychic. and above that the mentality and then the spirituality. And to cap the great power at the top — the very essence of divinity itself.

"Both of them are parts of the great structure of life and each part is divine and whenever the conscious mind frees itself of prejudices and doubts and hindrances. then the divinity of God manifests as spirituality—transforms the entire structure, makes it a true temple of the living life of the soul; manifesting fully and completely —manifesting the activity of God because made in the very activity of God, by the activity of God."

The Real Objection

Let me now go back to the answer to some of those questions I asked those three young men.

Was *Gord*—is *Gord;* was *Walter*—is Walter a mere figment of the imagination to me?

Well, I have one thing that tends to prove they're very, very real. I have a little fox terrier—he's a joyous little animal and his greatest joy is barking happily whenever anyone comes to visit me. He greets them, he wants to jump up on them.

This is one of the facts that convinces me that Gord and Walter are real, because when they come my little fox terrier *Pietro* barks joyously, leaps at them happily—just as he does when anyone in a physical body enters my study whom he knows I like.

Now I do not object to anyone telling me that I may be mentally unbalanced, but I will object if you insist that my *Pietro* is mentally unbalanced.

Clown Without Laughter

A PSYCHIC PLAY

Reviewed by Ed Bodin
Reporter for
The Psychic Observer

What promised to be the first of a long series of non-professional performances of psychic plays in New York City, was staged recently at *Carnegie Hall's* Chamber of Music auditorium, as a benefit of the Spiritual and Ethical Society and its President *Fred Schneider.*

The play was written by *J. Van Drew* who with the assistance of co-worker *Paul H. Fischer,* acted in and directed the production entitled "*Clown Without Laughter,*" including actresses Margaret *Peters* and Stasia *Kozack,* and the voice of *Schneider* who spoke unseen as the Spirit of *Shakespeare.*

Learn To Love

This play although slight in plot and dramatic impact, definitely had a psychic trend, especially in the last act where *Fischer,* the materialized spirit of *Richard Wagner,* aided by a spirits collaborator *Elsa* (*Stasia Kozack*), brought peace and love and understanding to mortal *Charles Vander* (J. Van Drew) who suffered tortures of self-pity and frustrated love.

Wagner, still a great composer on the other side, had repented his earthly sins of his love-life, and had earned the privilege of being a spirit collaborator to one on earth who craved affection. It was the following message which brought an awakening to a selfish weakling: "*My son, you must learn to love before you can be loved.*"

Spiritual Awareness

Other truths of spirit advice were: "*Why avoid a struggle, my friend? If you don't go through it in this life—you shall in the next.*" . . . "*Mutual help in the spirit plane, is based on vibrations of love energized in the Earth plane*" . . . "*In spirit, everyone knows how the other person feels.*"

Van Drew purposely chose a lighter play for the first production, but promised future plays would carry all the power of spirit vitality and drama. including masterpieces of the past, and new productions now in the making.

The fact that the auditorium was packed to capacity, spoke well for the interest of New Yorkers in psychic plays as well as for the popularity of *Schneider* and the *Spiritual and Ethical Society* which meets every Sunday afternoon at the Hotel Astor, Times Square.

If any group of Spiritualists, outside of New York City, should be interested in sponsoring one of the Fischer-Van Drew psychic productions, information can be obtained by writing to J. Van Drew, care of Frederick Schneider, 608 West 140th Street, Apartment 15, New York City.

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Spiritualism Recognized As A Science

To complain of triviality in the events selected as evidence for continued personal existence and memory, is stupid or at least thoughtless. For if, when studied, the best messages are found to constitute links in the chain of evidence demonstrating continued existence or human survival beyond the adventure of bodily death.

(Continued from Page 1, Col. 5)

ready shown *"not as a matter of speculation or conjecture, but as a matter of ascertained fact, that there are things in heaven and earth not hitherto dreamed of in our scientific philosophy."*

To mention the names of the pioneers, and to trace the history of their laborious effort to attain truth, would take up space that may be more usefully devoted to a setting forth of the main phenomena which had to be examined and either rejected as fictions or established as facts.

Mystery and Superstition?

So long as there are legitimate differences of opinion as to the nature of these phenomena, it will be best not to dogmatize nor attempt to sustain a thesis in favor of some and against others, but only to summarize the phenomena now familiar to most people—at least as folklore stories—and to indicate, as far as may be, some means by which it may be hoped that these odd occurrences can be rationalized and understood.

We must proceed on the well-tried hope and expectation that everything in the universe, however apparently bizarre, is intelligible to the mind when it is sufficiently well known.

Mystery and superstition belong to ignorance; they enshroud tracts which lie in the dark, outside the civilized and cultivated region. An effort is required to deal with such phenomena at all, even if they turn out to be facts; for, without some link or clue with which to connect facts together, they are difficult of apprehension, and they can hardly be said to conform to the requirements of science.

First Fruits of the Inquiry

There must be system and orderly arrangement, before DISJESTA MEMBRA can be assimilated and incorporated into the main body of organized knowledge.

One of the first-fruit of the labors of the S. P. R., or rather of the pioneers who founded it, was the discovery of *"telepathy"* or thought-transference between mind and mind without the use apparantly of ANY OF THE KNOWN ORGANS OF SENSE. It was found by careful experiment that an idea or visual image, or other familiar notion, could be conveyed to another person, provided he possessed the faculty of receptivity, although that person was screened from all normal channels of communication.

"Attuned" Persons

Experiments of this kind were first conducted in the same room usually with trivial things like portable objects and diagrams and numbers — stringent precautions being taken, by the use of opaque screens without dependence on the completeness of blindfolding, that normal means of acquiring information about the diagrams or objects were excluded. Experiments of this kind will be found in most of the earlier volumes of the PROCEEDINGS OF THE S. P. R.

Similar or slightly modified experiments were afterwards extended to a considerable distance; and still, between so to speak *"attuned"* persons the amount of correspondence was found to be beyond chance. The evidence is bulky, and perhaps rather tedious, but the establishment of such a faculty is of prime importance, and is worth the labor, for manifestly it begins the demonstration of the possible independence and separation of mind from its ordinarily used methods of communication. The voice and the hand, the ear and the eye, are no longer the only transmitters and receivers of mental impressions.

Several series of experiments in thought-transference in the same room will be found in the early volumes of the PROCEEDINGS OF THE S. P. R. and a few of the diagrams looked at by the *"agent"* and simultaneously drawn by the blindfolded and screened "percipient" in these experiments can be reproduced here; these being selected as successful instances. But from the point of view of evidence the whole series must be studied, and chance eliminated.

Phenomena Purely Psychic

Assuming that the experiments were fairly conducted, we are driven to suppose either that one brain acts on another brain, through the interaction perhaps of some hypothetical and unknown ether waves; or else that the phenomenon is a purely psychic one, and that the impression is transmitted direct from mind to mind without any necessary connection of a physical nature between brain and brain.

Or, indeed, a third hypothesis, which possibly may be gaining adherents, viz.: that a third intelligence, not one generally recognized, is in operation from the mind of A, or Agent, to the mind of B, or percipient; in fact, that the connection is not direct between A and B at all, but is managed by an invisible and tangible operator C.

Unproven "brainwaves"

This may sound an absurd surmise, and one that need not be made in connection with such instances as these. But it is not an easy matter, anyhow, to explain the conveyance of an idea by purely psychic means, or even to attempt clearly to formulate such an operation; hence any working hypothesis which can be suggested may have to be tested and tried to see if it will work.

At least the bare possibility of messenger - communication will help to prevent too easy and certain a conviction about the existence of wholly unproven *"brainwaves."* The testing of working hypothesis is a common place procedure in science.

Such hypotheses do no harm if they are lightly held, and if a key is not unduly pressed into keyholes which it does not fit. Some good judges think that a mysterious non-vocal method of intercommunication may have been inherited from an animal and savage ancestry, though it is now become almost overlaid and suppressed by civilization and disuse.

Concerning Citation of Illustrative Examples

If instances or samples of each or of some of the things which are said to occur are quoted in this article, it can only be by way of illustrotion, not as evidence of fact. For to give anything like real evidence, all manner of details of time and place must be supplied, together with confirmatory testimony and extracts from any relevant documents that may be available.

The securing of evidence is a troublesome business, involving the interviewing of witnesses, the examining of places, the obtaining of signed statements, and generally the securing of details which, however instructive and necessary, are laborious to collect and bulky to record. Recorded testimony of this kind must be sought in the PROCEEDINGS and JOURNAL of a scientific society and other serious publications.

If it be complained they are not easy reading, that is a disadvantage they share with the PROCEEDINGS of learned societies in general. They do not aim at being easy, they aim at being exact and trustworthy.

Visions or Apparitions of the Dead

Not only are phantasma of the living experienced, we find also clear records of phantoms of the dead. The two classes merge into one another, for the moment of death may be uncertain, and some latitude for delayed impression must be followed; but undoubtedly appearances of dead people have occurred, and whether these also are to be attributed to a telepathic impression, received from a discarnate agent, remains an open question.

On the whole the hypothesis of telepathy from the dead is regarded favorably by some of those competent to judge.

And yet telepathy, though wide in its range, does not cover all the ground. It has to be stretched considerably in order to account for many apparitions, and especially for what is called the *'fixed local"* ghost, that is to say, an apparition said to be encountered in association with certain houses or places with the reputation of being *haunted;* any stranger being said to be able to see the apparition at suitable times, even if he were ignorant of the legend and unacquainted with the traditional haunting.

Is there any rational hypotheses that can be thrown out for the explication of phantoms, provided they establish themselves as facts? Does the possible independence of or unusual connection between mind and matter—the occasional freedom of the mind from the body—at all assist in such explication? On the whole and tentatively it does, along one or two channels.

Clairvoyance or Lucidity

First along the line of clairvoyance or lucidity. A critical examination of mediumistic powers has shown that occasionally they can extract information, not only from people's minds, by what we assume to be a process of telepathy—whatever that is—but also occasionally from common-place objects.

The actuality of real clairvoyance, as distinct from any kind of telepathy, is not an easy thing to test; for if the knowledge has existed in any mind whatever, telepathy may be the simplest or at least a possible hypothesis; and, furthermore, if a thing is in no mind at all, and never has been, it does really seem as if it were difficult or perhaps impossible for any medium to get hold of it.

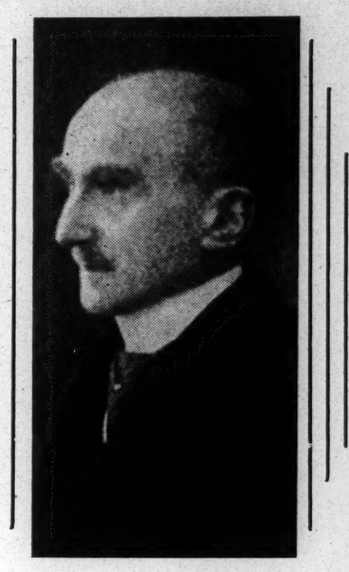
On the other hand if a packet is really known to a deceased person the information can sometimes be obtained.

Failures Prove Nothing

In the reading of sealed packets and the like, there are often failures. But failures—like negative results generally — prove hardly anything; moreover, they may be due to natural lapse of memory. The THEME of a posthumous message or written sentence may be remembered, but it may be impossible to recall at will the ex-

(Continued Page 9, Col. 1)

French Contributor



Psychic Observer

Professor Henri Bergson

This eminent French Philosopher was President of The Society for Psychical Research, 1913.

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PSYCHIC SCIENCE

If any weak and halting utterances are able to convey evidence of survival, no one has the right to stigmatize them as common or unclean.

(Continued from Page 4, Col. 5)

act words in which it was expressed.

This happened in a famous instance, when the late *F. W. H. Myers* failed to repeat the sentence which he had written inside an envelope and handed to me twelve years before his death. Memory of the theme alone was quite insufficient for this particular kind of test. The result has to be counted as a complete failure.

Psychometry

Moreover, even if successful, the evidence for survival from a deciphered posthumous letter or package would be inconclusive—much more inconclusive than people are apt to suppose. For the contents of packets, or the history of relics belonging to a deceased or distant person, have frequently been said to be deciphered by a medium who handles them—the process is known as *psychometry*—just as the pages of closed books, even while still in a distant library have been read.

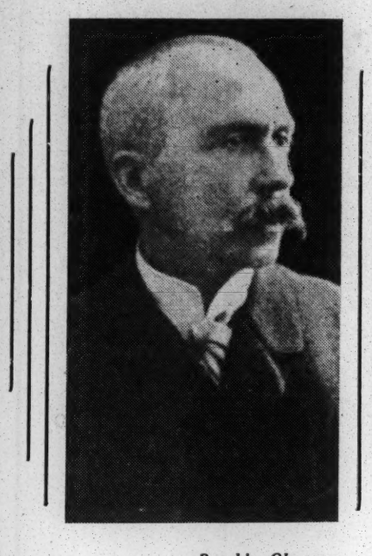
These things do not seem inaccessible to this strange faculty of lucidity; and the appearance is as if the actual objects were able to produce an impression on some mind.

Materializations

But there is another and still more puzzling line of explanation, which some are inclined to adopt viz.: the hypothesis that not only can matter act on mind but that mind can act on matter without the intervention of the muscles, can extrude a certain kind of organic material from the body of a so-called medium, and can collect and form it into an actual presentation of form and features such as is technically known as materialization.

A physical phenomenon of this extraordinary kind requires exceptionally strong and cogent evidence, but it is one of the phenomena that are vigorously asserted to have occurred under favorable conditions; and some eminent Continental physiologists have, against their will, been convinced of the reality of the bare occurrence.

NOTED FRENCH SCIENTIST



Psychic Observer

Professor Charles Richet

He was Professor of Physiology in the University of Paris; President for the Society of Psychical Research, 1905; *author of numerous books on the subject . . . outstanding contribution was his book, "Thirty Years of Psychical Research"* *(See Page 7)*

———oo———

Plenty of Testimony

It is said to take a great deal of energy, and, therefore, to be assisted by the presence of a fair number of people—a circumstance which evidently makes strict investigation more difficult.

Moreover, it requires specific mediumship that cannot always be depended upon as forthcoming at every date when a competent investigator is ready, and willing to examine unlikely things of this sort.

Today there are those who are able to testify to actual physical temporary materializations, which can sometimes be seen, sometimes handled, sometimes moulded in plaster or parafin, and more often photographed.

Furthermore, the material or semi-material fluid or substance or plasma (ectoplasm) is said to be able to move objects with considerable force, thus bringing about the phenomenon which has been named *"telekineses"* or movement of objects without apparent or normal contact.

Ectoplasm A Reality

If this faculty of materialization is established, however it be accounted for, the application to some varieties of apparition is obvious. Something visible and occasionally tangible, may be really THERE.

Now it must be clearly stated that several of the Continental observers who have most successfully and thoroughly scrutinized this materializing and telekinetic phase of mediumistic activity are very loth to entertain the spiritistic hypotheis in any form; these scientific investigators prefer to regard it as an unexplained power of the medium's own organism, when in an unconscious or hypnotic state.

They have to assume a power of rearranging the molecules of an extruded bodily substance, known as *ectoplasm*, which emanates from a medium's body, so as to cause it to simulate the appearance of human bodies or parts of bodies.

And they have further to assume the possibility of its exerting considerable force on objects in the neighborhood.

Psychic Photography

However this may be, physical phenomena are among the things requiring investigations by psychic science; and one of the rarest forms is *psychic photography*. Some mediums are said to have the power of so influencing the photographic process that when, say, a widower or a bereaved parent, arriving quite anonymously, is photographed, a shadowy extra representing his deceased wife or son is sometimes obtained too.

Whether these "extras," if genuinely produced by a supernormal process, are *"psychographed"* on to the plate itself independently of the camera—though perhaps requiring exposure to light to bring them out—or whether there is something in front of the camera which is optically focused upon the plate during the explosure given for the purposes of photographing people present in the ordinary way, or whether both of these things may occur at different times, is a matter not yet fully settled, even among believers in the facts.

It may be as easy to supernormal operators to manipulate the chemicals in a film as to manipulate the plasma into a face; one cannot say which is the easier hypotheses, when both seem equally impossible.

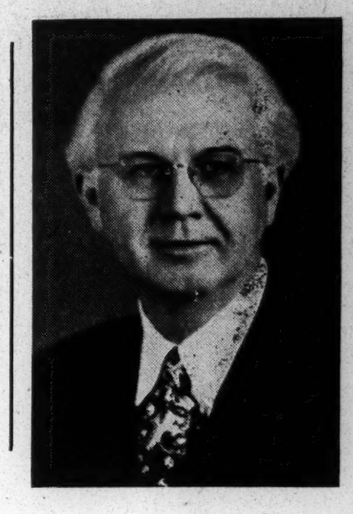
Direct Writing and Speaking

Another strange phenomenon, which must be regarded as akin to incipient materialization, is the comparatively well evidence phenomenon of *direct speaking* or *direct writing*.

What is called *automatic writing*, when the pen is held by an ordinary person and appears to write without conscious violition, is a purely *psychic phenomenon;* for there is no question that the muscles of the writer are used, any more than there is a question that the voice of the medium is used in ordinary *trance utterance*.

In these cases, it is the substance of the message that alone needs consideration to establish any supernormal faculty. But there are rather exceptional mediums in whose presence pencils are said to write without being touched; and others in whose presence, under suitable conditions, voices are said to be heard which do not emanate from the throat or larynx

WRITES NEW GITA



Psychic Observer

WESLEY LA VIOLETTE, 181 S. *Sycamore Ave., Los Angeles, California; poet, philosopher and author of "The New GITA" . . . an interpretation of Bhagavad-Gita — the Immortal Song which has inspired and solaced millions and millions of souls through centuries.*

———oo———

or even the neighborhood of the medium, or of any person present in the flesh.

This phenomenon is called "direct" because, not only is the subject-matter dictated in a supernormal manner, but the physical act is accomplished in an inexplicable manner too.

Apports

There are some asserted instances of what cannot be wholly accounted for by any form of telepathy, in which an actual movement is produced, and some object is displaced and left displaced, or brought from a distance or carried away to another place; this being a variety of the phenomenon known as *"apports,"* which need not be necessarily associated with clairvoyance at all.

Things are asserted to happen in a seance as if a far-fetched object, such as a live parrot or a piece of Chinese jade or some rare Egyptian relic made its appearance in the closed and locked room in which a party are assembled, without, (so it is said) anyone having brought in.

That these things sound incredible is obvious: the question is whether anything like them ever occurs, or whether honest testimony that they have occurred, on a given occasion, is merely the result of a conjuring device.

Serious Accusations

Every kind of deception is *not fraudulent.* The tricks of the conjuror are deception, but not fraud. Deception is what he is paid for; it might even be regarded as fraudulent if he failed to produce some sort of rabbit out of a hat. It is charitably thought that the subconsciousness of a medium sometimes resort to deception in order to receive desired results without any intention of fraud.

Accusation of conscious fraud is a *serious thing,* and should be held to require substantial proof. Such proof has at times been forthcoming—with legitimate consequences—but appearances may suggest it without being really convincing; and care should be taken in this as in all other matters connected with an obscure subject.

That deception and fraud are both possible is manifest; that they are more probable A PRIORI than the phenomena themselves may be admitted; the question is what substratum of truth remain when these VERAE CAUSAE are effectively allowed for or thoroughly guarded against.

"Verae Causae"

It is known in business that there comes a stage at which continual suspicion or discredit of a reputable personality becomes unreasonable, and foolishly inimical to trade; but there may be differences of opinion as to when the stage is reached.

It is sometimes said that a professional medium, who gets a fee of half a guinea ($5.00) or thereabouts, has a motive to deceive. But an amateur with no pecuniary temptation may also have a motive to deceive—it may have been noticed that money is not everything in this world; and the fact that the temptation in his case is of a more

(Continued on Page 10, Col. 1)

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PSYCHIC SCIENCE

(Continued from Page 9, Col. 5)

subtle and less generally recognized character tends to ease his task by making him more immune from suspicion.

Indeed, if an officer and a gentleman thought it worth while to sacrifice his honor, and to lie with unscrupulous persistent cleverness, there is no telling how far his decision could go; he might deceive even the very elect.

Suspicion vs. Faith

Few, if any, deceivers, however, have so far shown sufficient cleverness to evade the suspicion and secure the confidence of a hardened and experienced and trained investigator of the S. P. R. It is thought by many that suspicion and lack of confidence have by that Society been *pressed unduly far.*

Suspicion is the safest attitude —*perhaps the only safe one*—in the present state of public ignorance and against a background of ingenious plots and conspiracies to waylay and trap the unwary; but it must be admitted that an atmosphere of suspicion and cold aloftness—*however wise and needful*—does tend to militate against the production of genuine phenomena, and thus to diminish opportunities for rational investigation.

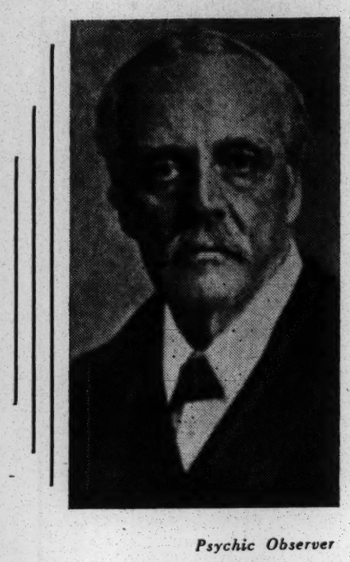
For if nothing is produced, there is nothing to examine; and the mere inhibition of phenomena, thought safe and prudent, does not enlarge our opportunity for observation and for framing improved theories as to the MODUS OPERANDI.

The giving of some kind of credit, the faith which is the foundation of business enterprise, seems likely to be fruitful here also, in spite of the risk. "*Without faith there is no redemption.*" Without risking something there is no gain.

Evidence of Survival

Leaving these puzzling physical phenomena and returning to the more purely physical demonstrations, we encounter not only evidence of *telepathy* and of *clairvoyance*, but of the stimulation of personal, control whereby it certainly APPEARS as if a deceased person were making use of the medium's organism, to speak and write

HE FOUNDED THE S.P.R.



Psychic Observer

Lord Balfour

He was known as Rt. Hon. Sir Arthur J. Balfour, K.G.; was president of The Society of Psychical Research, 1893. *It was through his efforts that the study of psychic science was brought to the attention of thinking people.*

somewhat as he might of done when he possessed his own physical mechanism.

Stupid Denial

The trance and the hypnotic states have several points in common, though they are not identical; and whereas in the hypnotic state (*so long uncritically and stupidly denied*) the patient is more or less amenable to the thoughts and will of the operator, in the trance state the medium is influenced by either a secondary personality or by some form of controlling intelligence (*not present in the flesh and sometimes believed to be a discarnate person, once resident on the earth*), who wishes to take this indirect means of proving his continued existence, and of sending an assurance of help, or a message of abiding affection, to members of his family.

Trivial Incidents?

Messages of affection, however, are seldom evidential, though through the use of pet names, etc., they have a certain value, provided nothing has been given away by an incautious sitter. Certainly a strenuous effort is made sometimes to give proof of surviving personal identity.

All manner of trivial incidents are recalled, and personal peculiarities are emphasized; and, though these things are usually known to someone present, or are afterwards recalled by some near relation, and therefore may be plausibly attributed to telepathy from the living, an effort is evidently being made to show that they are really due to telepathy from the '*dead*"—though they rather resent the application of that term when they are feeling all the time active and vigorous.

The method of demonstration they adopt, when possible, is to mention things which only they knew, in the hope that their friends will succeed in verifying them, and will accept the evidence as proof of their continued existence.

Anxiety Hinders Contact

Sometimes the communications are useful; as when *Swedenborg* was able to get from the deceased Dutch ambassador, *M. Marteville,* the location of a secret drawer unknown to the family, in which was a missing document that had been long hunted for fruitlessly by the widow.

Verification of the finding of the document, after getting the information, was especially satisfactory in this case, because it was done in the presence of a number of people who happened to be in the deceased house at the time Swedenborg arrived to report what he had learned, and to stimulate the final instructed search. (Kant, TRAUME EINES GEISTERSEHERS.)

Sometimes the communicators show signs of anxiety and distress, about things they wish to remedy and cannot. As when a soldier, killed at the front, appears to be a stranger at a sitting and begs that his kit may be overhauled and certain letters and documents extracted and destroyed, for that they would cause irremediable mischief if seen by his folks at home.

Mysterious References

How to get this done, is forthwith discussed; and at length the communicator suggests the name of a person known to him, in sufficient authority and with sufficient family connection to make it possible that the mission might be accomplished. The sequel is that the message was given, and suitable action taken. It all turned out true; so the vicarious misery which had been legitimately weighing on the mind of the deceased was averted.

Sometimes the natural affection they exhibit takes a form which does happen to be of an evidential character. As when a secret engagement is announced to his family by a deceased soldier, with the name and address of his betrothed, accompanied by the request that when she is found a certain object of remembrance which is still in his unopened kit, unknown to anyone, may be found and given her. (See Barrett, ON THE THRESHOLD OF THE UNSEEN p. 184.)

Moreover, some of the most skillful communicators "*on the other side*" have taken the trouble to clinch the argument by sending mysterious fragments of references, through several independent mediums in different parts of the world, nearly simultaneously; fragments which are only perceived to have a meaning, and that a personal and identifying one, when they are all collected and compared and seen to fit into each other like the fragments of a puzzle.

"Ears To Hear"

This is what is called the system of "*cross-correspondence.*" They have also succeeded in showing scholarly knowledge, appropriate to themselves, but beyond the scope of anyone present, and of a garde often edifying to living scholars. It is a great mistake, though one often made, to suppose that only rubbish comes through.

The last-mentioned elaborate devices — *how elaborate is only* known to painstaking student — cannot reasonably be attributed to mind-reading from any living person; nor can the result be attributed to mere chance coincidence. It bears all the marks of careful and ingenious design.

KALAMAZOO MINISTER

Psychic Observer

Rev. Mattie Barents, pastor of the Church of Spiritual Truth, 723 South Westledge Ave. in the city of Kalamazoo, Michigan. Regular services are held every Saturday evening at 7:30 *P. M.*

She is lecturer, teacher and mental medium.

The most skeptical among the serious students of this kind of utterance have at length become convinced that the explanation of communication from surviving personalities is the only one they can think of which meets the case and that covers all the facts — whatever outstanding difficulties still surround that tremendous hypothesis. It is not to be lightly granted or prematurely published or broadcast. There should be no forcing of conviction. "Ears to hear" are still necessary.

More Elementary Methods

In studying these messages, it is the phenomenon of psychic control which has to be explained. There is no difficulty about the physical performance itself. The problem is as to the nature and identity of the controlling or communicating intelligence.

Sometimes the hand, instead of writing, is used to point to a set of letters of the alphabet exposed to view, or occasionally, though rarely, NOT exposed, but screened from the view of the operator; some form of pointer being usually employed as indicator of the letters, for convenience.

This is a more elementary form of manifestation; for the letters are already formed, and only have to be pointed at instead of written. Sometimes the muscular action takes the form of tilts or taps, which repeat themselves as the alphabet is recited by somebody present, and which stop when the intended letter is reached.

Much Needed Caution

Or else as in some cases, a tilt is given only when the intended letter is reached. All these variations are trivial; the important thing is the substance of the communication, and the proof of identity which can thus be obtained.

Here, therefore, a caution — a much needed caution. The ease with which communication of some kind can be got, by tilts and by pointing to letters, enables people with extraordinarily small mediumistic powers to get results of some kind. So also, can they be got, by a fair number of people, through automatic writing.

And in many cases it has to be pointed out, politely but emphatically, that what they get is very rubbishy, and may be due to the unconscious tapping of their own dream stratum.

Occasionally, if people are truly susceptible to telepathic influences, even the dream stratum may be the recipient of genuine impressions from a distant mind or scene: and in that case even

(Continued on Page 12, Col. 1)

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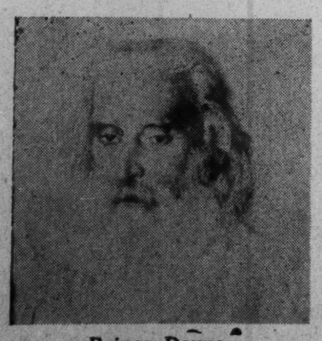

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A Psychic History of Religion

V.

This is the fifth in a series of articles written by one of America's leading ministers of the religion of Spiritualism.

Articles to follow: In China; In Greece and Rome; In Judea.

IN INDIA

By

REV. M. McBRIDE PANTON

Minister for the Albertson Memorial Church of Spiritualism, Stamford, Connecticut

That teeming, seething, sweltering mass of humanity which is *India* has been rightfully known as the *Mother of Religions.* No other locality upon earth has produced so many saints—so many seekers after the basic truth of the universe — so many who turned their backs on the world for the sake of *God.* No other peoples have been so concerned with *God* as a vital living force, not even the followers of *Moses.*

And no other people brought high and profound spiritual truth out of the chaos of early superstition, as did the *Arayans* who, at some unknown date (*estimates start at* 6700 *B.C.*), descended through the *Himalayas*, overran the *Punjab* and pushed the older *Dravidian* races before them.

Rig-Veda Teachings

To these people, as with other primitives, there was little difference at first between gods and spirits of the dead. All were devas, *bright ones.* The dead were believed to dwell in communities and carry on the same occupations they had pursued on earth. And again in common with other primitives, they believed the dead needed food and drink.

In the *Rig-Veda,* the dead came back to their former homes to demand food, and if not fed, they become angry and vent their wrath upon their families. Sons are considered necessary in order that they may make proper offerings to the spirits of their fathers.

Materialization In India

In the *Atharva Veda* we find a lengthy account of ghosts and goblins of every sort, as well as exorcism rites. In the Mahabharata we are told of a demon who had the habit of cooking his younger brother and serving him as meat to saints. After the saint had eaten the delicious dish, the demon called his brother who came out, bursting the saint asunder!

In the presence of mediums, spirits frequently materialized and were seen by witness during all ages in India. Yet these spirits early ceased to be considered wholly malicious. The Vedas frequently speak of the *fathers* blessing their posterity.

The boy Krishna as he is meditated upon by his devotees. He is dancing on the mystic Lotus within the devotee's heart. The flute which he plays is symbolic of his power to enchant mankind.

The similarity between the teachings and the lives of Krishna and the Christ is one of the world's religious wonders.

The picture above was taken from the book: Anniad Bhagavatam by Prabhavananda.

Indian Religions

There came a distinction between the devas or gods and the pitras or ancestors. Both were, however, divine, both were invited to all sacrifices and both partook of the offerings.

From this position—a realization of the divinity and immortality of the dead—it was only a step to the realization of the divinity of man himself. And it is this realization, with all of its tremendous implications, that captured and held Indian religious thought from the earliest of recorded days—and even back beyond recorded days into the days of legend.

For it is this concern that motivated the great legendary hero of India, *Rama.* According to authorities such as d'Olivet, *St. Ives, Shure* and others, *Rama* was far more than an Indian hero. He was a father of a Arayan race, a young priest who rose to power during an epidemic of elephantiases.

For 3200 Years

He was, one day, awakened by a loud voice calling him by name. He was surprised to see before him a tall, majestic figure clothed in a white robe and wearing upon his finger a ring around which a serpent was entwined.

This figure took Rama by the hand and showed him a large branch of mistletoe, saying, *Oh, Rama, the remedy you seek is here.* This spirit guide, *Aesculapias,* told him how to prepare the berry and then disappeared. Sufferers from the plague immediately recovered upon drinking *Rama's* draught.

His spirit guide, however, had yet greater work for him to accomplish. And the wars recorded in the great *Indian Epic,* the Ramayana, are an echo of his accounts in conquering virtually all of *Europe* and *Asia* . . . and the setting up of a benevolent *Theocracy* reputed to have lasted for nearly 3,200 years.

Rama's Theocracy

It is this concern with the divinity of man that also motivated the great *Krishna,* who has been immortalized in that second towering Indian Epic, the *Mahabharata.* This, one of the world's greatest poems, records the wars which came upon the degeneration of *Rama's Theocracy.*

It contains one of the world's most sacred scriptures in that portion known as the *Bhagavad Gita,* the *Blessed Lord's Song,* and this is even today a revelation of religious truth and knowledge amongst the highest ever given to man. Parts of it contain teachings known later to the west through the *Sermon on the Mount.* In fact, there is an amazing similarity between both the teachings and the lives of *Krishna* and the *Christ.*

Krishna Foretold

The birth legends are similar, the temptations, teachings, transfiguration, catch of fish, even to the teaching upon a Mount, all bear such a degree of similarity as to cause serious reflection on the part of students in such matters. Even the deaths of the two teachers strike a parallel, for *Krishna* foretold that he must die that the world would believe his teachings.

Not only do we find these two great teachers in ancient India, but we find a concern with man's divinity on the part of literally hundreds of teachers who followed them. Early in the Indian religious consciousness there came a realization of spirit as the ruling force of the universe, as the essence of man and all life. This realization was coupled with that of the universal and indestructible aspect of spirit and the further realization of the ability of the indestructible spirit to incarnate itself many times to work out its progression.

Spirituality Realized

The teachings of the forest sages are found in the Upanishads, and the progressive meditations of later saints and sages are found in the great works of the *Buddha, Sankaracharya, Rama Nuja* and others. Spirit, and the spirits of the dead, led the Indian into the highest realization of spirituality the world has even known—a realization that directly or indirectly has profoundly influenced the religious thought of all nations, including the *Greek* and *Semetic.*

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(P-175)

What I Observe

by

R. G. Pressing

Everybody knows the story of Bernadette. Now *Joseph Vitolo,* 9, 3194 Villa Ave., Bronx, N. Y., is showing neighbors the exact spot in a vacant lot where he claims to have witnessed two visitations of the spirit of the *Virgin Mary.* Nearby residents placed candles on the rock and knelt in prayer. Records do not show that the priests have tried to have the youth deny his story . . . as was done in the case of *Saint Bernadette.*

* * * *

GEOFFREY O'HARA, famous for the song "TREES" has another —"I WAS THE TREE." The music can be obtained by writing O'Hara care of The Lambs (Apartment Hotel) 130 West 44th St., N. Y. C. (18) N. Y.

* * * *

A release by the International News Service from New Orleans, Louisiana tells how a GI (Chaplain's Aide) witnessed "miracle" of stigmata wounds and how *Theresa Neumann* routed Nazis sent to do away with her. The report reads: "The spectacle of a German peasant girl, *Theresa Neumann,* marked for death by the German SS guard, standing in the doorway of her home displaying wounds almost identical with those of the crucified Christ, so frightened the Nazis that they fled—according to a report made in Konnersreuth, Germany, by Harold Dittmann, American chaplain's assistant from New Orleans. When the girl greeted her would-be slayers, Dittmann said she had the "crown of thorns" wound in her head and blood also was dripping from her hands, feet and side.

* * * *

The directors of Psychists, Inc., formerly located at 313 West 57th St., wish to announce to its members that, due to termination of lease Nov. 1st, the corporation will be temporarily inactive. As soon as suitable premises are located Psychists, Inc., will reopen. Those desiring to remain members must notify Jacob Gerstein, care of Psychists, Inc., 36 West 44th St., N. Y. C. (18) N. Y., and a bulletin report of the activities will be mailed.

* * * *

John Carlson, director of The General Assembly of Spiritualists, ordained *Ernest F. Andrews* of Batavia, N. Y. recently. Pearl Tygert, Stuart F. Myers and William Bickert assisted. Rev. Andrews is pastor of The Divine Inspiration Church, 27 Appleton St., Rochester, N. Y.

* * * *

GERTRUDE OGDEN TUBBY, Montclair, N. J., has announced the opening of a psychological and psychic studio, 62 West 58th St., N. Y. C. (19) N. Y. (phone PLaza 8-2821). Miss Tubby was trained by Titus Bull, M.D. and Professor James Hervey Hyslop, Columbia University psychologist who founded the A. S. P. R. of which she became secretary after his (Hyslop's) passing.

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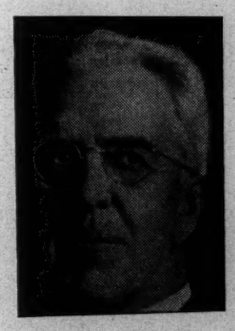

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(P-176)

PSYCHIC SCIENCE

(Continued from Page 10, Col. 5)

dreams, as well as the more mechanical methods of tapping the subconscious, may be VERIDICAL or truth-telling — that is to say, may give information unknown to the persons operating, which yet can subsequently be verified.

This undoubtedly happens occasionally, however it be accounted for; but, as a rule, it may be said that the more mysterious or occult modes of writing, or spelling, or talking, are of no particular value merely because they are puzzling and occult.

In some painful cases, they are no better than if the person operating allowed the fancy to roam at large and say whatever came into his ken. The tricks of the subconscious are innumerable: much more so than novices suspect.

Summary

The main thing which psychic science has so far established is the possible disconnection of mind and body, the proof that mind can exist, and can even act in certain ways, apart from the usual instrument.

This fact has a close bearing on the possibility of *survival* for it shows that the mind and personality and character and memory need not become extinct when the brain and other usual organs of manifestation are destroyed.

Mind cannot function, or display itself, without a physiological organ of some kind, but it has shown itself capable of EXISTING under other conditions; and, moreover, it can telepathically prove an effect, not only on other minds in like condition with itself, which presumably is easy, but occasionally even on incarnate minds; minds presumably of sympathetic persons who are not too busy to attend, and who are not too wholly and closely guarded by their bodily screen.

Brain Little Understood

For it would seem that the brain and body, being instruments for use during our practical sojourn on the earth amid material surroundings are adopted to isolate us as individuals and to sever us from a multitude of cosmic influences which would otherwise distract us and prevent our attending to the business in hand.

These instruments are not an essential part of ourselves, and we go on without them, but meanwhile they are useful, and in most people give complete isolation for the development of an individual personality—since the only channels of communication with others are through the physiological sense and motor organs with which we are all familiar.

So familiar with the usual methods of communication do we become that we are tempted to think them the only conceivable way. But it turns out that in the case of a few persons—*not so few perhaps, as had been thought* — the screening apparatus is incomplete.

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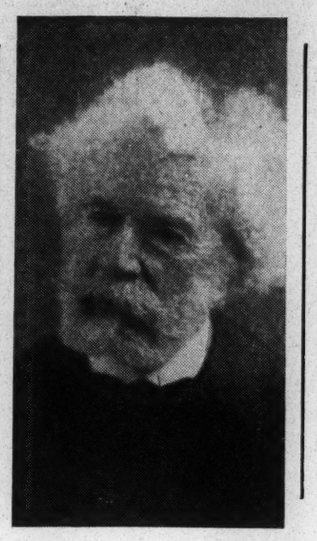

Psychic Observer

Professor Camille Flammarion

This eminent French Astronomer was a most able psychic researcher and during his life-time, has written some of the finest classics on the subject . . . outstanding among his books are the series "Death and Its Victory" — "Before Death," "At the Moment of Death" and "After Death."

———oo———

the brain is as it were leaky, and impressions can get through them the psychic universe which are not brought by the sense organs and nervous network to a brain center, but arrive in the mind of some more direct route.

Subconscious Utterances

Such persons are the mediums; and their faculty exhibits itself most readily when ordinary disturbances, and the lights and sounds of every day, are shut off, and when they enter into the quiet.

Something of the same sort has been known to the saints of all time, and also to men of genius. The conditions for meditation, or for high and fruitful production, are similar. But whereas, in the case of lofty minds, things of value are received into the consciousness, and are skillfully worked up on and converted into great discoveries, or immortal poems or pictures, the lowly class of more nearly ordinary people called mediums are as a rule not particularly able or highly educated folk —though there are exceptions— and are only privileged to get inspiration into their subconsciousness in a temporary and easily forgotten manner.

They have to let the inspiration such as it is, be utilized by others, who take the trouble to obey the conditions and to make and study the record of what is given, through their subconscious utterance. Such utterance, whether by speech or by writing, often takes the form of ecstatic description of occurrences and conditions "on the other side," and on the joys and occupations of future existence.

Mundane Interest Prevails

Many books recording this kind of information have been published, both in America and England. But, though they may be considered edifying, statements of this kind are not verifiable, and therefore are not yet attended to by psychic science; though, in the the case of *Swedenborg*, they have been made a foundation for religion.

The utterances in which science at present is most interested are concerned with more mundane affairs; they may not seem at all important or edifying to superficial observation, and are often said to be trivial and unworthy of the dignity of the subject—*whatever that may mean.*

One gets tired of pointing out that the triviality of these personal and domestic tests adds to their value as evidence of personal survival—which appears to be their object. If the events referred to were historical, or, even domestically important, they would be recorded in PAPERS of some kind, and clairvoyant reading of the record could be appealed to as an alternative explanation, even if a much more commonplace suspicion were not entertained.

Our Immortal Future

To complain of triviality in the events selected as evidence for continued personal existence and memory, is stupid or at least thoughtless. For if, when studied, the best messages are found to constitute links in the chain of evidence demonstrating continued existence or human survival beyond the adventure of bodily death.

If they show that we are not alone in an alien universe for some seventy odd years, and are then extinguished as if we had not been, but that an immortal future—an infinite destiny—lies before each one of us.

If they tend to prove that the loves and powers and hopes and aspirations of earth persist, that our acts for better for worse goes on developing.

If any weak and halting utterances are able to convey such knowledge as this, no one has the right to stigmatize them as common or unclean.

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Now you have read Lodge's contribution to Psychic Science. Next issue, do not miss the feature article "Spirit Return of Sir Oliver Lodge." After four years, the Society for Psychical Research, London, declare they have received a communication from Lodge. THEY PRINTED HIS SPIRIT MESSAGE!

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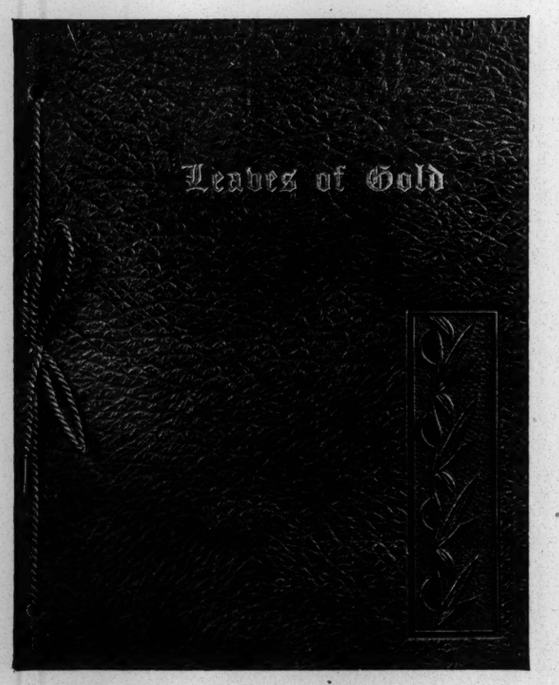

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